

539 (arānu-shānu), and the connection remains suspect, the Nambikwara
777 not disdaining puns. (1) The same thing goes for the flutes of Pan,
[12]

[22] 1. For example, Al mocks me when I am in the
process of smoking: Kahedetu dhedetu: a smoker is lazy.

sometimes called du²dre (a1/2) du²dhde (b1) which would also be the
name of the animal agouti (Dasyproctas aguti). It is no less true that
[33] several of the songs collected have been pointed out as songs of the
hunt or of the harvest. A soldier of the London Commission, prisoner
of the Nambikwara for quite a long time, described to Roquette
Pinto (2) a ceremony composed of dances and songs which had

2. Loc. cit., p. 234-235.

followed a tapir hunt. And a musical theme was pointed out to us
spontaneously as the song of the tapir hunt.

FROM BIRTH TO DEATH

●544 The Nambikwara woman gives birth (to be born: tal'itige, b1)
in a crouching position and getting support on the ground by means
of a vertical pole which she holds with both hands. During this time
a companion pours cold water over the chest and stomach with a small
gourd. The umbilical cord is cut close and cauterized with a live
coal, then covered with a salve of warm ashes.

47. dōu saikōdutu ākedatēlusu alōu uai'inkedjutu inketu
lakea'jutu ire ire iage'kedjutu (a1)

[When] the woman gives birth the placenta is buried in
the bush; she is ill, she does not eat [for] a moon,
a moon [and then] she eats again.

846 After the ceremony of burying the placenta, consequently,
the woman would remain for two months under a taboo and condemned
to relative abstinence. In reality, an exceptional situation is pro-
longed much longer, the period of abstinence observed by the husband
and wife until the child is weaned, or at least until he ceases to be ex-
clusively nourished by the mother's milk.

To describe the state of abstinence (inkatu, "one is ill" [a1];
there is no special term), we can do no more than to transcribe our
observations made from day to day relative to the family of fire 6 com-
posed of A21, a22, and a23. a22 is clearly distinguished from her
companions:

friendship is not hereditary; the chief, when old or sick, designates his successor from the ablest men of the group. The chief's authority is slight; it depends wholly on the good will of the family heads. 622

Relations between neighboring bands are inspired both by fear and by the desire to exchange goods. Warfare, therefore, is closely connected with barter. Groups not acquainted with each other use ritual speech when they meet. 617 438

Before starting a war expedition, a divinatory rite is performed with special songs and dances. An arrow is hidden by the shaman, the outcome of the expedition being foretold by its appearance the following day. 721 787

LIFE CYCLE

Childbirth.—After the delivery of a child, the placenta is buried in the bush and both parents are subjected to rigid prohibitions concerning food, the use of ornaments, and social contacts. 847

Puberty.—The initiation rite for young men consists of piercing their lips and nose and giving them their adult personal name. At her first menstruation, a girl is isolated for several months in a special shelter outside the village, where she is given ritual food by her mother. At the end of the rite, she takes a long bath in the river; this also constitutes the first step of the marriage ceremony. 281 [304]

Both cross-cousin and avuncular marriages (see p. 367), are often planned by parents for their infant children. Marriage is celebrated by festivals, banquets, and dances. The union is pronounced by the chief. Fish and fishing are important both before and during the ceremony. 584 585

Separation is frequent, the chief cause being that the man seeks a younger and prettier woman. There is no social sanction of adultery, except that the seducer is advised by his companion to go away for a while so as to avoid the husband's revenge. A murderer also flees vengeance. 586 684 682

Death.—Some groups of Nambicwara bury their dead in a circular pit, the corpse being placed in a crouching position. Others leave the corpse to decompose in an elongated ditch and later wash the bones in the river, put them in a basket, and bury them in the village, which is then abandoned. Weapons, implements, adornments, and other property of the deceased are destroyed, but his garden—if he owned one—is abandoned only for a few months. Later anybody may cultivate it. 764

ESTHETIC AND RECREATIONAL ACTIVITIES

Art.—Most Nambicwara groups are completely ignorant of drawing, although some groups decorate calabashes with dots and straight and sinuous lines. These are conventionalized reproductions of realistic designs found among other groups. 531

[69] which cause sickness, they have given the magical herbs whose smoke blinds the dangerous entities, and the techniques which will drive away the storms. Thus the shaman operating on a symbolic level continues the struggle for survival which has been defined for the Nambicwara by the nature of their adjustment to their physical environment and their relationships to one another.

THE LIFE CYCLE

BIRTH

[833] The Nambicwara recognize sexual intercourse (winkawidira) as the cause of pregnancy (kaidi-
[842] wa). This act takes place in the woods while the husband and wife are out hunting or collecting, for it is considered improper to have sexual intercourse in public, even at night around the common camp fire. If a shaman should see a couple in sexual embrace while practicing his rites it would
756
[833] spoil his power. Although shamans use a special hut when calling their entities there is always a chance that they may see a couple in the sexual act, so every effort must be made to avoid this danger. Shamans themselves abstain from sexual intercourse for 2 or 3 days before getting in contact with the spirits.

[843] There appear to be no food taboos surrounding pregnancy among the Waklitiu. The husband continues hunting and collecting as usual, but he must avoid working too hard in the field for fear of causing his wife to abort. Women do
[847] not practice abortion, and the Nambicwara did not mention any medicines used for this purpose.

[832] Honey is considered conducive to sexual vigor and is used by young couples. Childless marriages
[843] are attributed to sterility in women, and a man
566 may abandon his wife for this reason.

• [844] Birth takes place in the house, or in the camp if the family is out hunting. Just before expecting the birth of a child the expectant mother drinks the juice of certain herbs which are believed to facilitate birth. The husband and two older women assist in the delivery. The woman kneels on the ground and is supported by her husband. The umbilical cord is tied with a certain vine and then cut with a bamboo sliver. Among the Kittanhu it is bitten off by one of the midwives. The placenta is buried at the place of birth and when the umbilical cord dries and falls off, it, too,

844 is buried in the camp. The child is bathed, and tiny washers made of tortoise shell are placed on its ear lobes. The washer or ring is cut on an angle so that the two points eventually press through the lobe creating a hole. As the child grows, new washers are added. After a few weeks the child is given a beaded necklace, but it is not named, being known only as the child of so-and-so until puberty, when it receives a name. The Wakitlan appear to have no avoidance following the birth of a child, although the Kintarlin are said to practice a modified form of avoidance. Twins are accepted with satisfaction. Illegitimate children are likewise accepted and are cared for by the girl's parents until she marries. No stigma appears to be attached to an unmarried mother; however, this attitude may be a recent development. Crippled or malformed babies are not killed, but usually die shortly after birth.

853 Children are nursed until they are 2 or 3 years old or until another child is born. Women in the band assist one another in nursing and taking care of the infants. If a woman should have two small infants, another woman who has lost her child will nurse one of them. Small children are carried on the hip of the mother, sitting on a strap which passes over the opposite shoulder of the mother. This strap which is made from ombira bark or woven cotton is about 4 inches in width. Women evidently are accustomed to carrying heavy loads, for on many occasions the tiny women were observed carrying not only their child but also a huge burden basket full of firewood. When the child gets a few teeth it begins to chew on a piece of broiled meat. One morning while Kacro and I were debating what to do with a rat which we had caught in a box trap the night before, neither of us having the courage to put our hand in the box, one of the missionaries suggested we give it to the Nambimara. Kacro then carried the box over to Julie's camp and gave it to one of his wives. Without any hesitation

852 the woman put her hand in the box, pulled out the rat, banged its head on the box, and threw it on the coals of her fire. After the hair had been partially singed off she pulled it out, cut off its tail with her thumb nail, and gave it to her cowife's baby, who began sucking on it as if it had been a piece of candy. Then with her thumb

752 They spread saliva on bãanôcedirô even with the palm of the hand. They squeeze insect bites between two fingers.

757 Those suffering from fever go quietly into a corner, when they do not leap into running water. They eat nothing as long as the seizure lasts.

In the village on the Juina River there was an old Indian of about sixty. He was sad and prostrate and was not cheered by our gifts. He would put his hands to his head to show that it was aching. A lad who seemed [251] to be his son judging by the extreme affection he bestowed on the old man, contrary to the other Indians, kept offering him honey with water. Each time the old man would turn away. In the afternoon, his condition not having improved, he called the boy and said something to him.

The lad grasped the man's head in his hands and put his mouth against the nostrils, sucking hard. It seems that this suction which he repeated later was helpful, for the old man became more expansive.

[Fig. 41]

853 Childbirth must be easy, considering how poorly the foetus is nourished. The Indian women, when they do not have sufficient milk, take a draught of water in their mouth and put their lips onto those of the baby, transferring the liquid in a nourishing k'sa.

844 I wanted to know how they cut the umbilical cord and showed several Indians who were more outgoing and intelligent--Damasceno, Naleke, Krikricelmerô--a drawing in a book that showed a foetus with its attachments. From Damasceno's replies I understood that the mother cuts the cord with her teeth and hides the placenta under some leaves.

531 This piece of information obviously remains subject to revision. Drawings by the Indians of the Serra do Norte, though rudimentary, reveal some interesting motifs emancipated from animal forms.

The circle, triangle and square are drawn in black on the surface of some gourds.

[52] [252] Snakes and saurians are sometimes drawn sketchily(1)